l:Redfield E-5 (1926-1927) 1930
NU37 Tepoztlan NU37

It is still too early to work in the *milpas* in Tepoztlán, but up above, at the village of San Juan, the maize is already being planted. In Tepoztlán, men are hewing beams to make new plows or to repair old ones.

May 7.—The *chirimía* plays on the chapel of San Miguel, for tomorrow is a minor *fiesta* of that *barrio* (the apparition of St. Michael). But little is done to celebrate it, for it is overshadowed by the very important *fiesta* of the village of Ixcatepec, which begins on the same day.

May 8.—This is the first and most important day of the *fiesta* of Ixcatepec. Of all the *fiestas* of *santos*, that of Ixcatepec is probably the most important, although the village is a very small one. For its celebration an organization is formed to include all the *barrios* in the valley. One or two *mayordomos* of these *barrios* and villages undertake to supply the candles to be burned on one of the eight days of the *fiesta*. One of the days is in charge of a village not of the valley. An event of the first day of the *fiesta* is the arrival of the people of this village, Milpa Alta, in the state of Mexico. Every year they come, perhaps a hundred of them, carrying their *santo*.[1] They come to celebrate their *fiesta* with that of Ixcatepec because they regard their *santo* as the same as that of Ixcatepec. They march into the church and place their image on the altar beside the other.

The altar is lit with many candles decorated with

[1] But the year of this study, on account of public insecurity and the religious difficulties, they did not come.

1:Redfield E-5 (1926-1927)1930
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463 primitive community that Tepoztlán once was, and
369 the other of which represents the part of modern urbanized society that it is becoming.

An enumeration of Tepoztecan specialists is not an enumeration of an equal number of individuals; it scarcely need be pointed out that many individuals practice more than one specialty. Some special functions, as those of the musicians, are very occasional.
533
565 It is noteworthy that in most cases it is a *correcto* who exercises more than one special function.

532 E. V. was born and brought up in Tepoztlán. His family were by tradition those who made masks for the carnival, and he continues to exercise this function. When a youth he learned the
333 trade of a mason. Later he went to Mexico City. There he learned woodcarving and gilding; these occupations he occasion-
322 ally practices now that he is back in Tepoztlán. In Mexico City he was for a time a street-car motorman. Now, returned to Tepoztlán, he has a minor position in the municipal government. Occasionally he functions as mason, woodcarver, or gilder, and during the proper season makes masks for the carnival. He also tills his ancestral *milpa*.

L. V. lives in the house where he was born. During the revolution he went to Mexico City and remained there seven years.
333 While there he learned shoemaking. Either there or in Tepoztlán
294 he also learned the mason's trade. Now, back in Tepoztlán, he has a cobbler's shop, occasionally works as a mason, and is also sometimes called upon as a musician. He tills his cornfield also.

The following inventory of specialists is probably not quite complete, either as to the number of occupations represented or as to the number of individuals practicing a given occupation.

2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

erally speaking, the tools and techniques used in *tlacolol* are still known by their Náhuatl names, whereas in plow culture Spanish names prevail. Still another difference results from the location of the lands involved. (See Fig. 22.) With few exceptions the privately owned land used for plow culture is much closer to the village than the *tlacolol* land. *Tlacololeros* generally rise at 4:00 A.M., travel about two to three hours to reach their fields, and return home a few hours later than plow culture farmers. The building of the road directly through the privately owned lands has made this contrast sharper. It is not uncommon for some Tepoztecan farmers to take the bus to their milpa. *Tlacololeros*, however, always walk or go by burro. (See Fig. 23.)

PLOW CULTURE

The basic tools of production in plow culture are the ax, plow, machete, and iron hoe. Two types of plows are used: the *arado criollo* (wooden plow) and the *arado polco* (steel plow). The wooden plow (Fig. 24) was introduced by the Spaniards shortly after the Conquest; the first steel plow (Fig. 25) came into the village toward the latter part of the nineteenth century after the railroad had been built through the upper portion of the municipio. Before the Revolution of 1910-20 the steel plow was used only by a few families, and, as late as 1926-27, Redfield reported only a few steel plows.[4] However, by the early thirties plows became more widely used, and in 1943 most farmers used steel plows in addition to wooden plows, each being used for different operations. In 1943, approximately 213 families owned their plows. This number represented only 48 per cent of the families in the village who owned land. In other words, 52 per cent of the landowners lacked one of the basic tools for plow culture.

The wooden plows are made locally by several men who specialize in this work, and the cost of the wooden plow is comparatively inexpensive. However, the prices of both the steel and wooden plow have increased in recent years, so that now considerable capital is needed to purchase a steel plow. (See Table 27.)

TABLE 27. Cost of Plows, in Pesos.

Year	Wooden Plow	Steel Plow
1926	3.00	—
1935	5.50	14.00
1940	7.50	18.00
1942	—	30.00
1944	12.00	40.00

The precise date of the introduction of oxen to Tepoztlán is not known, but they have been used in the village since long before the Revolution. (See Fig. 26.) Most

[4] "The ground is prepared with a wooden plow. For new-broken or very strong earth there are a few steel plowshares." Redfield, *Tepoztlán*, p. 122.